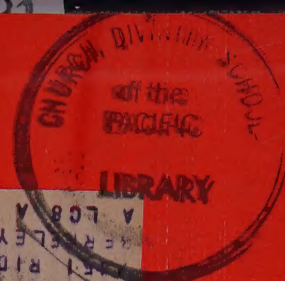


The Living CHURCH

October 14, 1956



25 cents

An Angel Points
The Way — P. 7.



Harvard Students Greet
Kellogg after services
Christ Church. See p. 4



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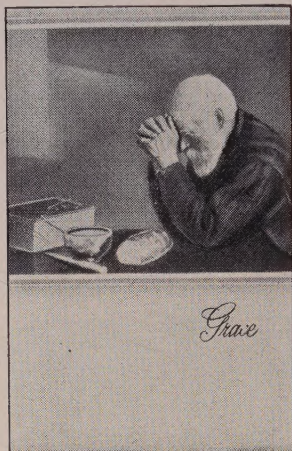
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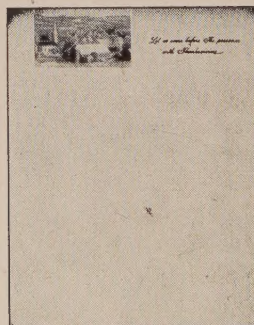
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the Living CHURCH

Volume 133 Established 1878 Number

A Weekly Record of the News, the Word and the Thought of the Episcopal Church

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CONTENTS

ARTICLES

The Church at Harvard James J. Martin
Two Tales of the Church Christine Heffner

DEPARTMENTS

Letters 3 Editorials
Books 6 News
Sorts & Conditions 9 Man Power
People and Places 21

Things To Come

October

14. Twentieth Sunday after Trinity
Men and Missions Sunday, Laymen's Missionary Movement and United Church Men, Churchmen's Week, United Church Men, to 21st.
15. National Bible Week, Laymen's National Committee, to 21st.
16. National Convocation on the Church in the World and Country, NCC, St. Louis, Mo., to 21st.
18. St. Luke
21. Twenty-first Sunday after Trinity
World Order Sunday, NCC.
23. Department of International Affairs, NCC, New York, N. Y., to 24th.
24. United Nations Day.
28. St. Simon and St. Jude

November

1. All Saints Day
2. All Souls' Day.
4. Twenty-third Sunday after Trinity
11. Twenty-fourth Sunday after Trinity

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PICTURES. Readers are encouraged to submit dramatic snapshots and other photographs, printed black and white on glossy paper. Subjects not fully identified and should be of religious interest, not necessarily of religious subjects. Pictures of Episcopal churches are not usually accepted. Pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender, stamped, addressed envelope.

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TTTERS

CHURCH readers communicate with their using their own names, not or pseudonyms. They are also to give address and title or occupation to limit their letters to 300 words.

A Dedicated Christian

erning the news item about slum clear- Marshallton, Del., [L. C., September fear that some of your readers might a wrong impression of the late owner houses.

impelled to write what I know of his attitude toward his properties and his

remely selfless and dedicated Chris- Frederick Bringhurst had held the 13 at the lowest possible rents for many is desire being to contribute in some he assistance of less privileged citizens native town. A few years before his he undertook an improvement project the living conditions in these houses, ding the fact that expenditures for exceeded the possible income from n spite of having done this, as time h he rethought his obligation as a l, and shortly before his death said her friend and to me that he had for many years he was doing some- valuable for Marshallton people, but t he had grown old he feared he had ly been helping them after all, that had been a mistake.

w of the news article as printed, it possible that some reader may think Bringhurst as a hypocritical senior and diocesan treasurer. Those of us ew him well during his long life of for his Church and his community e such a judgment of his character. e-searching appraisal of his own m- l actions in regard to these properties lesson in humble open-mindedness is not often seen in one of his l age.

ink of him as an oppressor of the rofiting from human misery," is to el injustice to one who lived a rare onsecrated stewardship in the service aster.

(Miss) MARY MORRIS LITTELL
ton, Del.

The Waking Giant

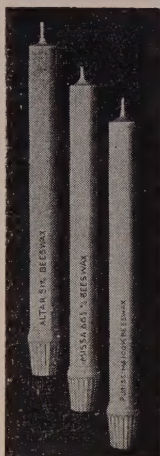
k you for publishing my commu- about China; and I feel honored editorial citation. There is little in torial comments I could take excep- But I could not condone the vio- revolutions any more than I could have been a pacifist practically 50

the scholar-philosopher class sup- in China — historians and returned ries I have questioned over the years e that this class was chiefly respon- China's arrested development for y centuries. Their philosophy kept atic. Then came the "boxer" (coined imaginative newspaper men) upris- then Sen Yet Sen and now Mao. It s from the giant of the human race up and stretching himself.

(Rev.) A. L. BYRON-CURTISS
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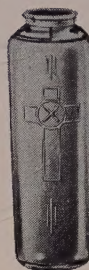
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The Church at Harvard

By James J. Martin



Christ Church and parish house

Sometimes they say the church is too crowded; other times they say it is too empty. Sometimes they say they've had enough religion at prep school; other times they simply say there's not much point to religion. But underneath this tough college exterior there is always a small, gnawing, growing hunger. It is Fred Kellogg's job to expose and encourage and feed this hunger.

The Rev. Frederick B. Kellogg, working in association with Christ

Church in Cambridge, Mass., has been the Episcopal chaplain to Harvard and Radcliffe students since 1936. In this capacity, not only does he seek to draw back into the Church those students who have separated themselves from it, but he is also concerned with deepening the Christian life of those who stay with the Church during their college years. In either case, in an environment of intellectual and emotional growth, he seeks to bring the spiritual side of Episcopal students to maturity.

In his 20 years of working with college students the Rev. Mr. Kellogg worked out the theory which lies behind the present activities at Christ Church. The average student experiences a general reaction from authority shortly after he enters college, thinks Mr. Kellogg. This is a natural come of the young person's new assertion of his rights as an independent individual — all seeming dependence upon other people and their beliefs is avoided. The college student's religion, up to this time, is usually that of his parents, often reinforced by his prep school training. The freshman, in his reaction against parental and school authorities, rejects as well the religion he associated with them. Mr. Kellogg and his staff try to help the student through this critical period into a religion which he chooses by choice, not by compulsion. If the student continues to stay away from the Church, they at least, as Rev. Mr. Roth, the assistant, put it, "try to get the student to know exactly what it is he's staying away from."

In line with this idea, there are two general principles followed in the Harvard-Radcliffe student work. No hint of authority is carefully avoided and the program is designed to reach the student subtly — through his natural hunger for religion — and the full life and worship of the Church.

Pressure is never used. Handwritten notes are sent to new students, letting them know that the chaplain and his facilities of Christ Church are available and inviting them to attend opening activities. The feeling, Mr. Kellogg tries to give these students, is that the program at Christ Church will be interesting and helpful to them, but that they are under no obligation to participate in it. The program itself is largely run by the students; in order to be less of an authoritarian figure, the chaplain works behind the scenes, guiding the overall program, acting as a friend to the

How a college chaplain helps students discover the reality and meaning of religion

ready to give advice and counsel if it is requested. An informal, relaxed atmosphere further breaks down students' wariness of authority — discussion groups, Bible studies, student breakfasts form a large part of the program.

Mr. Kellogg is himself admirably qualified to be a college chaplain. In his late forties, with thinning red hair, he usually has a broad smile on his face and a look of keen interest in his students. The man has about him a solidness and a quiet confidence and — at the same time — an openness that invites friendship.

Mr. Kellogg is very much aware of the conflicting thoughts and problems of college students by virtue of having experienced these same problems himself. He is not quite at home with Ivy League traditions — he graduated from Groton School in 1928 and from Princeton in 1932. It was not until 1933, after spending one year at Harvard Law School, that he decided to become a minister. He studied at the Episcopal Theological School in Cambridge for three years, then spent two years at Trinity College, Cambridge, England. But when he returned to the Episcopal Theological School to receive the Bachelor of Divinity degree did he find his real vocation. That year, he became the assistant in charge of student work at Christ Church. Three years later he became the first assistant of the Bishop Rhinelander Foundation, which relieved Christ Church of the financial support of the student activities, while still working in close coöperation with the parish. Mr. Kellogg and his assistant, Mr. Roth, a young graduate of the Episcopal Theological School, both see the student religious activities at Christ Church as a series of concentric circles. The innermost circle is the life and worship of the Church. It is the aim of their program to move the student gradually and easily through the outer circles of activities into this vital inner circle.

Informal weekly teas at Mr. Kellogg's home are one means of drawing

students into the circle of activities. Another means is the undergraduate Canterbury, which meets every Sunday evening in the parish house library. This group seeks to draw and hold undergraduates by means of good speakers talking about interesting subjects — famous names are not enough to draw a crowd at Harvard, the speaker must be good. In order to hold the students' attention, says the Rev. Mr. Roth, "you have got to hit them with top-notch speakers every week. You can't speak down to students. They're too sophisticated — or so they believe."

The Sunday evening speaker usually relates Christianity to some topic of cultural or academic interest. These talks may range from "The Vision of Dante" one week to "The Old Testament in General Education" the next. During Lent this year there was a series of talks on Christianity and various professions. For example, Dr. Pittenger, of General Seminary, spoke on "Christianity and the Ministry of the Church"; a professor from Harvard Law School dealt with Christianity and legal practice; a Methodist

chaplain to the labor movement talked about Christianity and labor.

Once they have interested students in the Episcopal activities, Mr. Kellogg and his assistant try to move them closer to the real life of the Church through discussion and Bible study groups. Here, as elsewhere, authority is avoided. These groups are not arbitrarily formed by the chaplain; rather, a group of students, knowing that he will help in any way he can, decide they would like to study a certain portion of the Bible, or have weekly discussions of some problem which is of concern to them. After this initial interest on the part of the students, the chaplain makes his office or library available and acts as moderator to keep the discussion from going too far afield, but otherwise he sits back and lets them thrash out their own answers to the problem.

Mr. Kellogg has had great success with the informal discussion session. He and Mr. Roth try to keep these groups small — not over a dozen men and women — so the discussion can flow more smoothly. They feel the important thing is not large numbers.



MR. KELLOGG: At a student breakfast — part of a program to create a relaxed, informal atmosphere.

"Whatever we do is working in the right direction," says Roth. "Ideas formed in a discussion group are often carried back to dormitory bull sessions, so the sphere of influence is much wider than the immediate group of 10 or 12."

But small discussion and Bible study groups are only steps toward the real life of the Church. The spiritual core of the Episcopal student activities is worship. Most students associated with Christ Church attend the special student Communion service on Sunday morning. Either Mr. Kellogg or Mr. Roth preaches the sermon, but the ushers, the acolytes, the choir members, the Communion servers, and the Epistle reader are all students. Between 150 and 200 Harvard and Radcliffe men and women attend this service each week. Breakfast (orange juice, cereal, rolls, milk, coffee) is served without charge to the students afterward in the parish house and an informal discussion of some aspect of the sermon usually accompanies the meal.

Between 15 and 30 students also receive Communion and have breakfast together every Wednesday morning before classes. An Altar Guild of Radcliffe women prepares the church for Communion at this service.

On Sunday evening, before the Canterbury meeting, the Harvard and Radcliffe students participate in evening prayer. This service is entirely in the hands of the students, with a Harvard man leading the worship.

In order to concentrate the students' thinking and meditation around subjects of spiritual importance, two retreats are held each year. This previous spring, for example, the Rev. Paul Moore, of Jersey City, N. J., led the retreat, speaking on "The Sacrament of Love." These retreats, usually lasting overnight, are known around Christ Church as "Quiet Days." The students are silent during the entire retreat. Mr. Kellogg feels that by not talking with anyone for 24 hours, the student can meditate at length upon the subject being considered and can be open to the still, small voice of God.

A unique feature of the Episcopal student work at Harvard is the Fellowship of the Holy Spirit. This group, which originated at Christ Church about five years ago and since then has spread to several other churches and schools in the Boston area, devotes itself to a simple devotional rule and to calling upon other Episcopal students to show them the interest of the

Church. About 20 men and women form the active core of this lay apostolate at Christ Church. The devotional order they follow — adapted from a Roman Catholic monastic rule — prescribes attendance at church, reception of Holy Communion, prayer and devotional reading, and a daily period of silent waiting upon the Holy Spirit. In visiting Episcopal students who have lost interest in religion, the members of the Fellowship seek, through friendship with these students and through the working of the Holy Spirit, to draw them back into the Church. Again, pressure is never used.

Another feature which introduces students into the life and worship of the church is the confirmation instruction given by the Rev. Mr. Kellogg. These classes are not obligatory — if a man or woman wishes to be confirmed, he is ready to give guidance and teaching. In 1936, when he first started working at Christ Church, only 35 students were active in the Canterbury group; now that number alone is presented for confirmation every year — and half of them are converts to the Episcopal Church.

This same spiritual growth is evident in the number of Harvard men who enter the Episcopal ministry — compared with one or two in Mr. Kellogg's early days in Cambridge, up to 15 Harvard men yearly enter the Church's theological schools. The Harvard contingent at General Theological Seminary in New York, for example, outnumbers any other single school there.

And thus it goes, through the outer circles of activities into the inner circle of the life of the Church moves the college student after his initial reaction from religion. This pattern isn't always followed — sometimes there is no reaction, and a student moves naturally into the life of the Church as he matures; other times the reaction is so pronounced that the man never goes near the Church during his school years. But more often than not, there is a reaction and a recovery in which the student discovers for himself the reality and the meaning of religion. God is the prime mover in these spiritual dialectics. During the student's "spiritual winter," as he terms it, Mr. Kellogg must be his intimate friend and wait for God to turn the man back toward the Church; at the first signs of return he must be ready to speak the words of God to him. Sometimes the wait is long, but the results are always worthwhile.

BOOKS

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THE HOLY BIBLE containing The Old and New Testaments and The Apocrypha in the Authorized King James Version. Hawthorn Books. Pp. x + 196; 258; 135. \$25.

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Evidently the publishers of this edition of the Holy Bible think that it is possible for they have done everything to make such revival not only possible but attractive. This edition of the Bible, known in its promotional literature as the "Heirloom Bible," consists of the complete text of the King James Version, including the Apocrypha, printed in large, clear, and attractive bold type.

Interspersed among the pages are full-page color plates of reproductions from the great masters. These are of exquisite beauty. At the beginning are plates of parchment-like quality for the recording of marriages, births, and deaths. The last 135 pages contain (1) an essay, "The Bible in Art" (2) a commentary on the color plates; (3) an index and concordance.

The book measures approximately 8" x 11" x 2 1/4". It is bound in a "plastic impregnated cloth manufactured by England's famous International Chemical Industries." This, the publisher claims, is at least as durable as leather, not more so, requiring less effort to keep it clean and in good condition. A red color was chosen, "grained with a pattern for a leather-like appearance." Spine and cover are stamped with genuine 24-carat gold leaf, and the three edges gilded with 24 carat gold, according to the publisher's release.

Here is a Bible that every bride and groom will want to own.

FRANCIS C. LIGHT

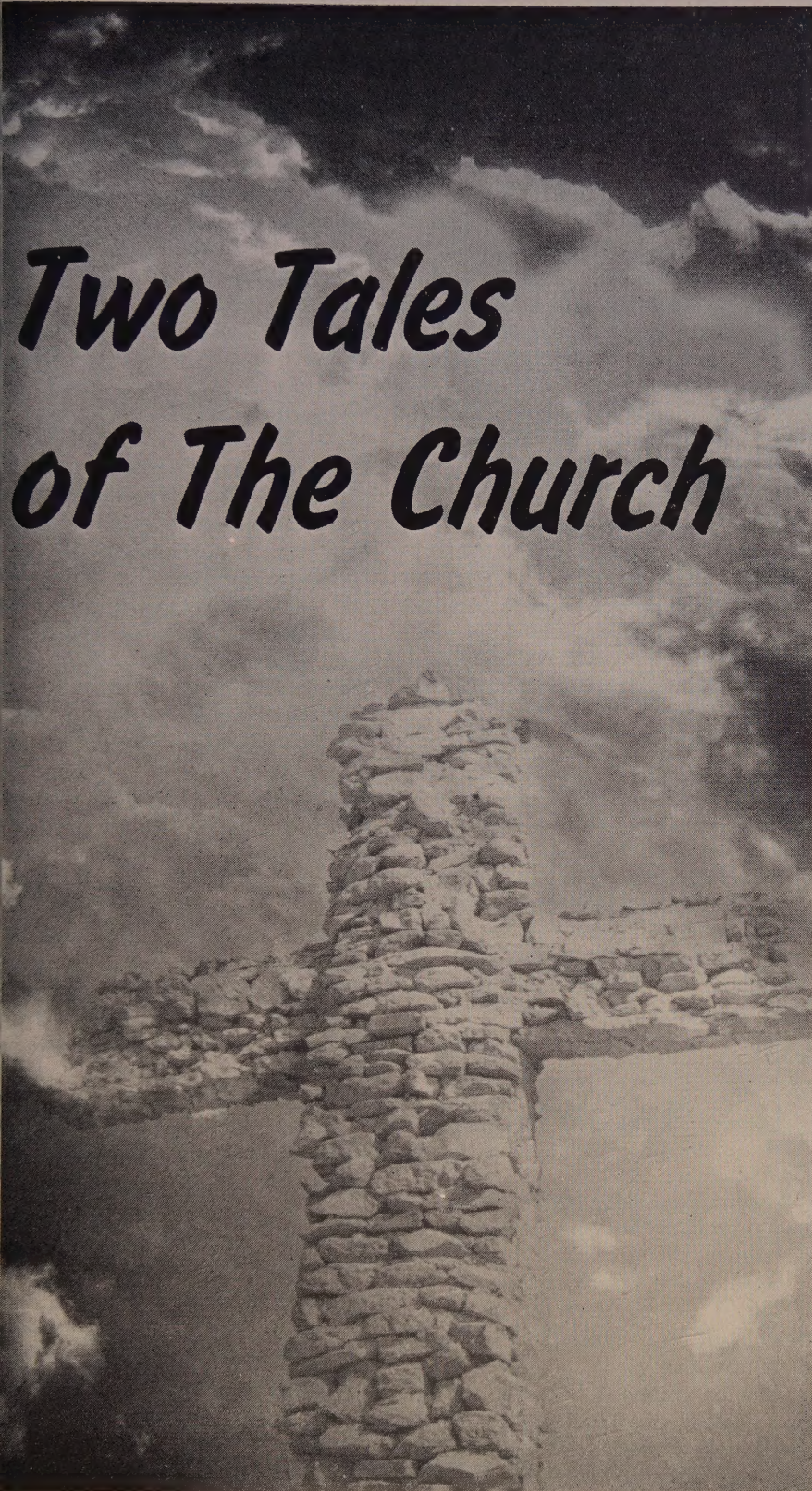
Books Received

GOD'S WAY WITH MAN. Variations on the Theme of Providence. By Roger Hazelton. Abingdon Press. Pp. 204. \$3.

LAYMEN AT WORK. "How to meet the needs in your town." By George Stoll. Edited by Albert L. Meiburg. Abingdon Press. Pp. 98.

PUT YOUR FAITH TO WORK. By Karl Barth. Muhlenberg Press. Pp. xii, 186. \$2.

THE BIBLE FOR FAMILY READING. With introductions and Notes. The Old Testament prepared by Joseph Gaer. The New Testament prepared by Joseph Gaer and Chester C. Miller. Little, Brown and Company. Pp. xxv, 752.



Two Tales of The Church

By Christine Fleming Heffner

The rector lowered himself wearily into the chair that faced his desk, and stared out the window beside him at the ivy on the stone wall across the lawn. By now all his faithful flock had left the building and, in their homes, were preparing dinner or reading the Sunday papers. The thought intruded itself that he, too, should be at home, but he continued to stare out the window.

Fatigue of body, mind, and heart held him immobile, for since early morning he had been plunging from fervent prayer to split-second stage managing, from lively discussion to sympathetic listening, from ardent devotion to lusty praise, from determined preaching to overall administration. Glimpses of glory, trivial details, zeal, prayer, and the tyranny of the clock had all been crammed into one short morning, and now taut nerves and weary soul rebelled at further driving. So he continued to stare out the window.

Suddenly he became aware of a voice, very soft but very insistent, calling his name. He looked around toward the door into the church and there he saw — he blinked — an angel! Rather larger and brighter and much more powerful and masculine than most pictured angels it was, but unmistakably an angel. This was a commanding, almost a terrible, presence — except that one is not terrified of so great a dignity, but rather, awed. Awkwardly he stood up, thinking bawdily that seminary had left him singularly unprepared for this encounter, and that it was really quite unreasonable that it had done so.

Again the angel called his name, and then beckoned him. He followed (what else would you do when an angel beckoned?) into the sacristy. As they passed into the sanctuary, the angel suddenly stopped, so that the rector was plunged face first into the thickest part of his huge glowing wings. They were not of feathers, as he expected — indeed, they were not any substance at all — but he was momentarily blinded by them. Before he could draw back, he felt sure hands upon him, and the sense of being carried.

But it was over in an instant, and he stood in a strange place — a place of illimitable space and a great singing silence. By the very feel of it he knew that his own sun and moon, yes, even the farthest stars of his own universe, lay a great distance behind him.

The angel stood before him once more, and while he, himself, felt terribly dwarfed by this spaciousness beyond all space, the angel now seemed infinitely larger than before.

The angel held up his right hand, and from it hung a set of scales, gleaming as if they were burnished gold. In each side of the balance something shimmered and glistened. The rector looked closer.

In one side, he saw, was the inside of a church. The light that glowed through its stained windows had an early-morning quality about it, as did the fresh coolness of the air within. Some of the singing silence around him had seeped inside the church, and a few people quietly knelt in the orderly pews. The candles on the altar borrowed the morning light, and peace pervaded the scene.

In the other side of the balance the rector saw the same church, but every seat was filled, and the congregation joined voices in a great paean of praise. They sang to stirring music, banners fluttered in the aisle, and as the service ended, adults and children followed the choir into the Sunday school building that adjoined.

"Why," exclaimed the rector, "these are but the early Communion and the family Eucharist in my own parish!"

"Of course," replied the angel. "But which is heavier in the balance?" He pointed to the first one, "See the deep reverence, the self-oblation of this one" — the balance began to move as that side slowly dropped — "see the way the people go away directed and inspired." It dropped still more.

Then the angel pointed to the other side. "Here, see the zeal and the familiness" — the balance began to even itself — "and the people go away to learn and to work."

Now the scales weighed heavier first on one side and then on the other.

The angel continued to explain: "The quiet calm of the morning hour, and the infectious enthusiasm of the larger crowd weigh nothing at all, for they are but helps provided. They are but things received, not offerings."

Quietly a man walked from behind the rector, and placed a hand over

each side of the swaying balance, stilling it. And the hands were scarred, as with nails.

The rector sank to his knees, but the Man turned and smiled at him, and said, "Come, and see —"

The rector moved closer and looked again in the balance.

Now, in the first side, together with the early morning worship he had seen before, he saw the Man, Himself, standing in shining glory on a mountaintop, conversing with Moses and Elijah, while three friends watched in mute awe. He looked again, and saw the Man alone in a garden of olive trees, praying in an agony. He looked yet a third time, and saw Him in a desert place, where angels ministered to Him.

The Man lifted His hand from the other side of the balance and pointed to it, and the rector looked.

There, along with the stirring worship he had seen before, again he saw the Man, and He was raising the dead son of a widow to life. The rector looked again, and saw Him teaching and feeding a multitude on the rocky side of a hill. Once again he looked; and saw Him surrounded by children, blessing them.

The Man departed, and the great balance stood still, its contents evenly weighted. The rector looked at them yet once more, and saw himself in each side of the balance.

He closed his eyes and bent his head, seeking to grasp and hold all the meaning of what he saw. And when he opened his eyes again, the angel and the balance were gone. In their place before him stood the familiar altar at which he served.

II — Two Windows

The traffic outside the rector's study had thinned to but an occasional whir of tires on the wet street, as the night wore on. The rain had stopped, and the drops falling from the trees overhead made an irregular rhythm on the doorway canopy.

The low hum of talk of the two men had slowed, too. It seemed to the rector that he had said all he could say, and yet, with all his words, had said nothing.

"I don't know," said the other man, regretfully. "I just don't know. I'm sure the fault is mine, but I can see the Church as a social institution of great value, and I can see it as a per-

sonal guide and comfort, but I can see it as the Body of Christ."

"And yet," said the rector, "I want very much to see it so, I think."

"Yes," replied the man. "Show me the Church."

The door opened slowly onto a rainy street, and let in a sudden blast of fresh, clean night air. Both men looked toward it, and as they did a great shining figure appeared in the light of the doorway, his great white shone as the full moon on water, his voice held the same fresh coolness as the newly washed night.

"Come with me," the figure said, "and I will show you the Church."

The two men looked at each other and then, as with one accord, rose and followed the angel.

He led them around the church building till they came to a window of purple glass. In the faint light from within, the outline of a crucifix could be seen in the glass, and the rector was puzzled, for he knew no such window existed in the church.

"Look," commanded the angel, and the two men stepped close to the window, and placing their hands alongside their faces, looked in.

There they saw people — not many — kneeling, and they perceived that the Holy Communion was being celebrated. Each of them, waiting, felt himself to be within, and became suddenly aware of the company with which he was worshipping. Around them were men and women they knew, whose burdens and battles they knew, whose trials and triumphs they knew. Here was truly the company of the redeemed, for each of them knew, in part, the nature of the redeemings, knew in part the pains that were brought to this place to be made light. Affection and concern lighted the place as with the warm glow of candles, and each man saw more brightly just what the company was, for — even as little as he knew some of them — these were friends, his brothers. Each found himself giving thanks and asking blessing for every person around him. He found himself now suddenly aware, never before, of his own redemption and his own eased griefs. Awareness seized them with the sharpness of pain; reality poured over them in a flood actually perceptible to the senses. The immediateness of love stabilized them awake.

The rector caught his breath,

back from the window. The
slowly followed him, and said,
"I have seen the Church."

"Not yet," answered the angel, who
stood waiting beside them. "Come
me."

gain they followed him, until they
to another window similar to
first. This one was a heavenly
and the outline of a crown and
empty cross showed in the light
gleamed brightly from within.
n the rector was sure that such a
low had never been in the build-

he angel motioned to them to look
le.

ney saw the magnificent reaches
great cathedral. A dense crowd
its mighty expanse of nave,
at banners hung from its stone
s, and organ music rolled majes-
tically from the stone arches overhead.
gain the two men felt themselves
in, and were caught up in the
er and glory of a mighty worship.
they watched, communicants came
the brilliant altar, and they be-
to perceive what company this
for the men and women wore
ing and manner of many times
places. Costumes of vanished
ce and Rome were here, and the
of Jewish peasants. Clothing and
flexion of Egypt and Africa they
and the gorgeous stuffs of the
le ages mixed with the simplicity
omespun and the cloth and cut
their own time.

at more striking than the costumes
the faces, and some of them they
gnized, as by instinct, as the mar-
and saints of all the Church's his-
Here were men and women
in touch of their hands, who had
steadfast in the faith, to their
ns. Here were men and women
had risked and given all, that
treasure they had received might
shared with all men in all ages.

ne two men were motionless with
reat awe and an overwhelming
tude. This, too, was reality to the
t of pain. The ultimate of love
their hearts to breaking.

Now," said the angel, "you have
the Church. For you cannot truly
t by one window alone, but by
."

oking up at the angel, the rector
zed that he had gone, for now he
only beyond where he had stood,
his eyes were focused on the cross
the church's spire.

and I thought," he said softly —
nought I had seen the Church!"

sorts and conditions

"WRITE ABOUT US!" said the boys
of my seventh-grade Sunday school
class. That was quite a surprise to me,
because I had assumed that they
wouldn't want to be made the subject
of a magazine article. And then, for
a few minutes, it seemed that they
were trying to live up to a fictional
standard of bad behavior that would
lead to some "Oh's" and "Phews" from
LIVING CHURCH readers.

SO I WON'T write about them for
the moment. At least, not individual-
ly. As one of the thousands of brand-
new Sunday school teachers, I am get-
ting into the swim gradually, one toe
at a time, so to speak. The thing that
surprises me most is what an absorb-
ing and exciting thing it is. I can
hardly wait from one Sunday to the
next to get on with the job.

THE BIGGEST problem we face, as
a group, is to get out of the rut of
"school." The first Sunday, the school
idea prevailed strongly and they lis-
tened coöperatively to the teacher.
The second Sunday, it began to dis-
integrate a bit, but not much. By the
third Sunday, the "school idea" was in
full process of falling apart, and be-
havior seemed to be based on the
concept: "How I would act in school
if I dared."

NEXT comes the fourth Sunday. This
is the point at which one might des-
pair of finding anything but a heart
bent on mischief in a seventh-grade
boy, and decide figuratively to hand-
cuff him to his chair and start pouring
in "content."

ON the other hand, this is the point
at which the class is struggling with its
own problem of "content." "What
really is on my mind?" "What really
is in my heart?" "What do I really
want to do?" The quick, instinctive
answer is: "Misbehave." What is the
second, more carefully thought-out
answer?

THE BOYS are still traveling on the
level of an interesting but phony idea
of themselves. I suspect that by the
time they get around to talking about
themselves on a more open-hearted
level, they will withdraw their demand
to be written about in my column.

I AM TOLD that quite a few classes
have gone two months before they got
down to the level of real communica-
tion. I can believe it. The problem
just now is how to keep things mov-
ing in the right direction, and how to
keep it interesting till we get from

where we are now to where we want
to be.

ALL THIS talk of problems may be
misleading. Actually we have a lively,
enjoyable, interesting time, and it
gives me a great sense of personal
pride to see a couple of the boys serv-
ing as acolytes with perfect dignity and
precision after the class is over. They
were acolytes long before they came
into my class, but still they are "my
boys" — for this year, at least.

SO, for the fourth Sunday, the subject
of the day is Authority vs. Freedom.
What things do you associate with
authority? What things with freedom?
What's good about authority? About
freedom? What's bad about them?
There are a lot of directions the dis-
cussion might take. For example, what
do we associate God with? Authority
or freedom? Or both? It may take us
more than one session to get off the
ground with this question, but we
have raised it ourselves by the prob-
lem of finding a standard of behavior
suitable for a group that does not just
want to be a class in school.

THE THING that is really impres-
sive, when you think of it, is the great
change that has come over Church life
to meet the needs of the current gen-
eration. Perhaps the real key to the
"revival of religion" that is taking
place everywhere is the consciousness
of adults that they are responsible for
passing on a heritage they have not
understood themselves.

SEEING all this young life around us,
we wonder, "What is it here for?
Where is it going? How can it be
guided and directed, not just into the
image of ourselves, but into something
better than we have been?"

THIS INVOLVES something deeply
and utterly traditional — a dedication
to the highest values we have known,
which for us are expressed not only in
ideas, but in customs, rites, and forms
of sound words. And it also involves
something radical — a better, more
meaningful way of transmitting these
values; a determination to improve on
a past performance that was not good
enough.

BUT in this effort, if we begin to out-
smart ourselves, it is wise to fall back
from time on St. Paul's determination
in I Corinthians 2:1-2 to avoid "lofty
words or wisdom. For," he says, "I de-
cided to know nothing among you ex-
cept Jesus Christ and Him crucified."

PETER DAY.

EDITORIALS

The Tragedy of Non-Communion

It is not easy to produce an editorial that pleases nobody, but every now and then we do it. The editorial in question was one in which we said that we did not think it sound Church procedure to admit a non-member of the Episcopal Church to Communion even though he was a good and famous man, respected and beloved by all.

One thing an editorialist can always do when he has something uncomfortable to say is to say nothing. And not a few readers have been frank to point out to us that this was a time when we might have exercised that option.

On the other hand, this was an occasion that brought home to those of us who hold the "closed Communion" point of view something that we all too easily forget — and that is the tragedy of non-Communion between Christians. To object to communing with, say, Baptists or Congregationalists, may be a matter of upholding a conviction and still yearning across dividing walls. It may, on the contrary, be an opportunity of sneering at a form of Christianity with which we do not sympathize, a wilful act of withdrawing from what we regard as inferior or unattractive.

To take pleasure in non-Communion with another Christian, or with any other human being, represents an invasion of the devil into the very citadel of faith. Spiritual pride is not only a sin, it is the beginning and the end of all sins — the self-worship, self-praise, and self-contemplation that turns the love of God into the flames of hell. To those wrapped up in spiritual pride, God's love is an intrusion, an invasion, a torment.

Hence, if we mean what we say about closed Communion, it is a lot better for our souls if we mean it and say it when we wish we did not have to than to say it when the cost is negligible; or, even worse, to say it when the idea of refuting and repelling a group of anonymous heretics feeds our own pride.

The reason why we believe closed Communion is the right policy is that the Church is constituted and reconstituted in Communion with its Lord; and this Church is not a "sometime thing" in the apt words of the song. It is a continuing organic structure, with chief officers, subordinate officers, assemblies, a body of doctrine, a tradition of faith and worship and life, a history and a literature, and a bond of obligation upon its members. Their obligation is not only to obey constituted authority in the Church — "Ye

younger, submit yourselves to the elder" — but also to sacrifice their individual liberty for the common life — "Yea, all of you be subject one to another" (I Peter 5:5).

To undertake the Communion without undertaking the obligation seems to us to imply a distortion in relationship between Christians, to substitute a two-way bond between man and God for the three-way bond that Christ established between God and man and fellowman. The effect of the Sacrament is not psychological, sentimental, or magical. Its dynamics rest upon a covenant — the New Covenant established by God through Christ with His Church. It is meaningless outside that covenant. And a covenant itself is meaningless unless it is seriously entered into as a continuing long-range obligation upon both sides.

Must we believe, then, that Churches not in communion with us are outside the New Covenant? Nothing of the sort. But in being emphatic about this, let us be equally outspoken in recognizing that serious, deep, and wide-ranging differences exist between Churches as to just what that Covenant is, what is involved in participation in it, and among whom (and to what extent) the commandment, "be subject one to another," is to be applied.

If Communion is undertaken without obligation, participation in the membership and life of the Church becomes a "sometime thing." Today, we receive Communion together. Tomorrow, we go our separate ways, explaining that we did not really intend what we did yesterday to stand as a pledge of our future intentions in doctrine, discipline, and worship.

This emphasis upon the two-way nature of the New Covenant may seem to imply that there is a certain set of observances, of "good works" which fulfill one side of the Covenant. Of course, this is not so. It is a matter of being called by Christ, of responding to the call in faith, of coming by way of "rebirth" into that fellowship, and of being ruled by the Spirit that dwells in that fellowship — the Holy Ghost. Christ provides in the Sacraments the means to make us "very members incorporate" in that fellowship, which is His mystical body. Being a good man, or a great man, or a low-down kind of man, has very little to do with the matter. But being a member of the fellowship — a definite body of people with a definite relationship to God and a definite common life — has everything to do with the matter.

Then, of course, there is the matter of the rubric regarding Confirmation. Some readers think we were inexcusably weak in our comments on it. Others whose Prayer Books are of earlier vintage than the 1928 edition, have questioned whether it exists. The latter group is referred to page 276 of the 1892 Prayer Book, as well as to page 265 of that book for the other relevant rubric. Both rubrics go back to the very first Anglican Prayer Book, that of 1549. The Confirmation rubric, in fact, has been traced back to a decree of Archbishop Peckham of Canterbury, who served from 1279 to 1292, a period in which there were no Lutherans.

is nor Presbyterians nor Methodists nor Congregationalists, nor any other denomination existing in England separately from the Church of England.

Those who advocate open Communion argue that this rubric cannot have been adopted to forbid admission of members of other Churches to Holy Communion in our Church. Those who defend closed Communion argue that the same logic which prevents members of the Episcopal Church from coming to Communion until they have been instructed and confirmed applies all the more strongly to members of other Churches who have had even less contact with our Church's teachings and traditions and even less relationship to our bishops.

The difficulty with this debate is that it conceals a divergence in premises. Those who believe, as we do, that the issues which divide Churches are so grave as to constitute a barrier to an act which declares our allegiance to a common faith and order naturally see the logic of the rubric as applying even more strongly to members of other Christian bodies than to members of the Episcopal Church. But those who believe that the differences between Churches are on relatively superficial issues and that the great fundamentals (whatever they may be) are held by all in common and basically in common fellowship, believe that the admission of baptized Christians to communion status in their own Churches is sufficient evidence that they are competent to receive Communion in any Church. For them, the question is, "Was this rubric directed against members of other Churches?" And the answer, of course, is, "Not when it was originally adopted. It was just a rubric against uninformed and unprepared reception, and against neglect of confirmation." To which the closed Communion advocate replies, "Those are just the reasons why non-members of the Episcopal Church should not be admitted to Communion." But the open Communion advocate replies: "But they are not uninformed and unprepared. And they don't neglect confirmation — they substitute for it a rite appropriate in non-episcopal Churches." So at last we see that the rubric is not really what is at issue, but rather the question of what constitutes full, wholehearted, and adequately educated Church membership.

Until the argument moves to the level of considering that bond of fellowship, what degree of "subjection to another," is necessary to make the participation in Holy Communion a common act in a covenant jointly undertaken, those who understand the rubric one way and those who understand it the opposite way will never understand each other.

There is an important specific theological issue involved in the Holy Communion; and that is the issue of different teachings in different Churches about the nature of the sacrament itself. Basing its beliefs on the unmodified words of our Lord as further elucidated in the Gospel according to St. John and St. Paul's first Epistle to the Corinthians, the Episcopal Church

believes that what is given, taken, and eaten in the Holy Communion is "the body and blood of our Lord Jesus Christ." Most Lutherans in this country believe the same. Other Churches have varying teachings on the subject, shading all the way down to a belief that the rite is simply a memorial of our Lord's last meal of fellowship with His disciples.

Then, there is St. Paul's troubling admonition that "he who eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Corinthians 11: 29). What St. Paul was directly speaking about was apparently a sort of combined parish supper and Communion service; he was criticizing those who began when they pleased and finished when they pleased, or carried on in other ways that offended against the holiness and the corporateness of the occasion. Irreverence, self-indulgences and indecorum were on his mind as the things that invited "damnation." Yet against them he set a high sacramental doctrine as the real meaning of what was being done, a meaning which it was important for everyone present to grasp.

The meaning of the Holy Communion is to be apprehended rather than comprehended. It is hard to believe that St. Paul was uttering a warning against receiving it until the recipient was able to divide correctly between transubstantiation, consubstantiation, virtualism, and receptionism, or (to take a question even the precisely-defining Roman Catholics are not yet agreed about) whether our Lord's sacramental presence is under the mode of "being" or "becoming."

Yet, Churchpeople assembled for Communion ought to be aware that this is their great moment of meeting with their risen Lord, who comes into the hearts and souls of His people under the sacramental signs of bread and wine. And surely those who have not learned that this is what is happening ought not to come to Communion until they have learned it.

The tragedy of non-Communion between those who claim to love and serve and follow one Lord should weigh heavily upon every Christian. We all have an easy answer to it in the simple terms of having everybody else believe our way and do things our way. The only trouble is that those to whom we propose this solution counter with the proposal that we believe and do things their way. Only God will solve the problem, and He will do it according to His timetable, not ours.

But the specific moment of Holy Communion is only the focal point of a breakdown in Christian fellowship which exists on a far wider scale. The whole scandal is one of varied Gospels, differing creeds, competitive ministries, contested jurisdictions, and many other proofs of our determination not to travel the same road together. To declare our undying brotherly love in Communion without any real intention of doing anything about it in these other areas may cast doubt on the sincerity of our love itself. Until we are ready to assume the obligations of the bond of charity let us not enter into it on an occasional basis.

Results of Church Membership Survey Reveal Wide Variance

Relative strength of Roman Catholic and Protestant Churches reported; Bureau developing more "designs for research"

By PETER DAY

Results of an extensive survey of Church membership in relation to population were reported to the General Board of the National Council of Churches at its September meeting in Washington, D. C., by the Council's Bureau of Research and Survey.

Using membership figures broken down by counties, the survey indicated that no state had less than 30% of its population affiliated with some Church, but that only four states — Rhode Island, South Carolina, Mississippi, and Louisiana — and the District of Columbia had more than 75% of the population affiliated with a Church.

A major source of distortion in the survey arose from the problem of dealing with the statistics of some of the largest Negro denominations, which are not available on a county-by-county basis. The summary regarded as most representative eliminated both the Negro population and the Negro Churches from the report. The result is to give only a partial picture of Church affiliation in states that have a large Negro population and to inflate the Church membership percentage in certain areas where large numbers of Negroes belong to predominantly White Churches. For example, thousands of Negroes in the District of Columbia belong to Churches whose figures were included in the total, but were not counted in the population of which the Church affiliation is a percentage.

The weakest areas of Church affiliation in the country, the report indicated, are the states of Washington, Oregon, Nevada, and West Virginia, with less than 45% Church members.

Most of the Churches actually understate their national totals, the General Board was told by Glen W. Trimble of the Bureau staff, reporting on the results of the survey. The county-by-county to-

als add up to more than the national membership figures.

(Episcopal Church figures, as compared with the 1950 census of population by the 1953 *Episcopal Church Annual*, parallel the general trend and in other cases vary widely from it. Rhode Island has the highest concentration of Episcopal Church members in the country, with one member in 17 of population. But thinly churched Nevada is not far behind with one member of the Episcopal Church in 38.9 of population. South Carolina is a better than average Episcopalian area with one member in 60.6 of population. In Mississippi the Episcopal Church is relatively weak, with one member in 182.6. Oregon with one in 62.6 is about average, Washington state and Louisiana below average. In West Virginia, the Episcopal Church follows the same trend as other Churches, with only one member in 124. In general, the Episcopal Church is strongest in older parts of the east and in the western states where it has conducted a vigorous missionary program. It is weakest in the "Bible belt" of the Midwest and South.)

The Bureau also compared the relative strength of the Roman Catholic Church and the Protestant Churches, including

the Episcopal Church in the latter category. Rhode Island is the only state a Roman Catholic majority of the population. In Virginia, North and South Carolina, Tennessee, Mississippi, Alabama, Georgia, Texas, and Oklahoma, Protestants form a majority of the population. The same is true of Utah, where Mormons are apparently counted as Protestants although, like Episcopalians, do not always accept the category themselves.

Roman Catholics make up a majority of the Church-affiliated population in states, including all of New England, New York, New Jersey, Louisiana, Mexico, Arizona, and California.

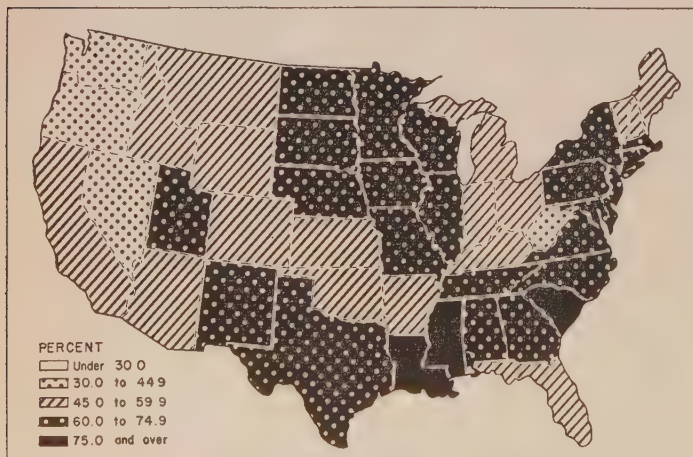
Dr. Laurie Whitman, Director of the Bureau of Research and Survey, told the General Board that in addition to statistical studies of the sort being presented, the Bureau was developing "designs for research" on such basic questions as: "What extent does the Church influence the lives of its members?" and "What effect does the Church have on the community?" It is also working on contributions to social science theory — a "sociology of religion."

Speaking for the committee that supervises the Bureau's work, Dr. D. Campbell Wyckoff, chairman, reported that severely restricted by lack of funds, designated contributions to the NCC, such a small part of its income and to be spread over so many activities, individual departments do not prosper unless the executive in charge of it spends a large share of his time in raising money.

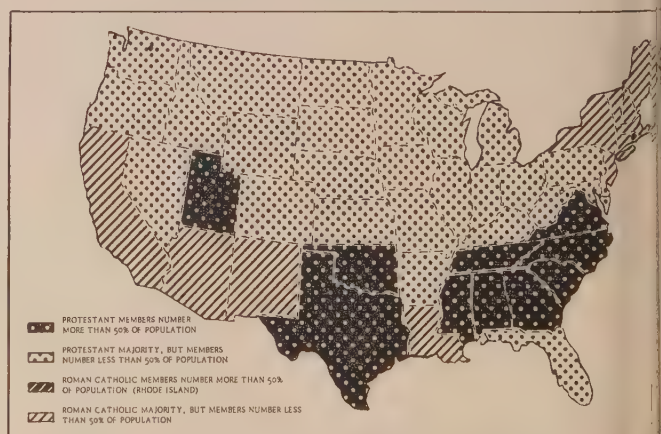
"Interchurch Center"

A name pleasing to all has been adopted for the new building near Riverside Church in New York which will house the NCC a few years from now together with the headquarters of several national Church bodies. The name "The Interchurch Center." The General Board was told that the name had been proposed by Greek Orthodox representatives.

The Church Membership of Major Faiths



Roman Catholic and Adjusted Protestant Members as Related to the Population



RESULTS OF THE survey taken by the NCC Bureau of Research and Survey, as shown in the graphs pictured above, do not include the Negro population. The survey by the Bureau was the first such national enumeration of Church membership since the last government census of religious bodies made in 1906.

after NCC representatives asked for advice on a name to replace the Protestant Center."

Francis S. Harmon, reporting on plans for the multi-storied office building, said he hoped that the cornerstone would be laid in 1958 and the building finished in 1959.

Mr. Harmon urged consideration of an opportunity which he called "ecumenical-economical" by those who were the tenants of the new building. Why should every agency have its own battery of mimeograph machines? Of bookkeeping machines? Of encyclopedias? He pointed out that by cooperative action, the Church could "make a larger proportion of every dollar contributed go into bringing men and women to the Cross."

This building is one of the possibilities before the National Council of the Episcopal Church, which has long been recognizing the necessity of replacing its inadequate headquarters at 281 Fourth Avenue, New York.)

The interior tensions of the Episcopal Church came to the attention of the General Board on the first day of the meeting when it was announced that there would be no Communion service the following morning in the Church of the Epiphany, which the Rev. Charles D. Kean is minister — "possibly an open Communion service."

Communion Service

The Episcopal Church delegation has primarily met for Holy Communion breakfast in connection with General Board meetings in various cities, but no formal invitation has been issued to all members to attend, partly because the delegation would be conscientiously divided on the question, but also because the gathering is an opportunity for the delegation to cement its own relationship and make acquaintance with local members of the Episcopal Church.

Bishop Dun of Washington and Mr. [Name] were ready to proceed with a service under the policy proposed by the General Board of Bishops for Communion service.



of ecumenical gatherings; but, upon being apprised of the divergent views in the delegation, they consented to limit the service to the following effect:

This service is not a part of the program of the General Board. It is the service attended by the Episcopal delegation. It is open in the sense that it is a policy of the parish, with the approval of the Bishop of Washington, to invite baptized members of all Christian Churches to Communion. Breakfast

will be served afterward at 75 cents in the parish house."

(Then directions were given for making breakfast reservations.)

In making this explanation to the Board, Dr. Eugene Carson Blake, president, commented: "We are not making any policy . . . we are passing on the invitation that comes from the parish." He referred to the difficulty of making sacramental provisions that did not conscientiously divide the NCC membership and suggested that religious services for denominational groups within the membership might better be arranged in some less public way than by official announcement.

The service, celebrated by Bishop Dun, was attended by a score of persons, including



THE DESIGN pictured above was adopted by the National Council of Churches at its board meeting as an official emblem. Emblem is green and gold.

cluding two Russian Orthodox and four or five members of non-episcopal Churches. Content to accept parish policy as the responsibility of the host rector and bishop, those who had objected to an "ecumenical Communion service" participated without scruple.

Reactivation of the committee for Arab refugees to meet the desperate needs of Arabs (mostly Moslem but some Christian) who have fled from their homes in Israeli territory was voted by the General Board on the recommendation of Church World Service. An apparently uncontroversial change of "Arab" to "Middle Eastern" in the name of the committee may be the source of a policy struggle on the question of Arab vs. Israeli needs, but everything else in the resolution setting up the committee is directed specifically to the problems of the Arabs.

Dr. Paul Freeland, urging adopting of the resolution, said that this unfortunate group is undergoing "mental, spiritual, psychological deterioration. . . . Many of them are becoming psychopathic." The refugees are bitter against America, he said, and "have every reason to feel bitter against America." Varying figures are given for their total number, but there are at least 800,000 of them, of whom 10% are Christian.

National Council's New Pledge Cards Generally Favored

A major change in the whole concept of Church financial support has been accepted without fanfare by the National Council after many years of fighting for the "duplex system." The pledge cards being sent out by the Council for this year's Every Member Canvass no longer are divided into a "black side" for the support of the parish and a "red side" for the work of the Church in diocese, nation, and world.

In Episcopal Church finance, this change is as great as it would be in governmental affairs if the federal government stopped levying taxes upon individuals and levied them upon the states instead, leaving it to the state to pass the tax down to the local community and thence to the individual.

Main reason for the change is that the typical Churchman of today does not measure his Church giving against the parish budget, the diocesan missionary budget, and the diocese's share of the national Church budget. He simply gives "to the Church" the amount that he considers right, and there is a growing trend for this amount to be related to his own annual income on the tithing principle.

Thus, long before the National Council gave up the effort to secure "Red Side" pledges, a large proportion of parishes across the country had given up efforts to get the layman to divide his pledge between red and black. In parishes with a building fund, particularly, the complications of a triple pledge system were too great. The vestry decided it would be better to accept the missionary quota as a claim against general parish funds, rather than to campaign to raise it by contributions designated for this particular purpose.

The new pledge card does not even have any red coloring upon it, thus meeting the objections of those who have claimed that red ink suggests deficits. It does, however, provide an "optional" space where the Churchman may, if he wishes, indicate how much of his weekly pledge is for the parish and how much "for the work of the Church beyond the parish."

Formed in 1919

The Presiding Bishop and Council, as the National Council was first called, was formed in 1919 by the merger of three agencies of General Convention — the Domestic and Foreign Missionary Society, the General Board of Religious Education, and the Joint Commission on Social Service. Implicit in the plans for its organization was the launching of a great "Nation-Wide Campaign" to promote and support the work of the Church in these three fields. Plans were made to

canvass every member of every parish, and to discontinue the old custom of expecting missionary bishops to travel about the wealthier areas soliciting contributions for their own district.

The object of Church in the campaign, summarized in the General Convention Journal of 1919, was:

"To discover all her forces;

"To carry information concerning her work to every individual member;

"To form a plan of concerted action for the ensuing three years commensurate with her own power and the needs of this new day;

"To secure by an Every-Member Canvass financial support for the plan adopted."

The Rev. Dr. Robert W. Patton was made director of the campaign and the Rev. R. Bland Mitchell (who later became Bishop of Arkansas, and retired a few months ago) was made manager of the central office.

Spurred by the success of the Church Pension Fund and the many fund-raising techniques which developed during the First World War for Liberty bonds and war relief, the campaign adopted an ambitious three-year goal of \$28,000,000, but fell far short of reaching it.

The new finance department reported that the first year's pledges amounted to about \$4,298,000, a sum that was 2 1/2 times larger than had ever before been contributed for the general work of the Church. This was enough to pay the expense of the campaign and a part of the large deficit that had previously been incurred by the Board of Missions, and leave \$3,483,000 for the work of the Council. However, by 1922, receipts from all sources had sunk to \$3,247,407, because contributions were coming in from dioceses and parishes only at the rate of 32% of their quotas.

Cut National Giving

For many years thereafter, the strategy of Church finance was to reach the individual Churchman with the story of the Church's missionary work and to prevail upon him to support it more liberally. Where this policy was followed, the great majority of parishes reported that the donor also supported his parish more liberally. However, when a parish was struggling with a deficit of its own, vestrymen sometimes found this assertion difficult to believe.

Through the years, diocesan and general Church giving have been combined on the "red side" according to a system whereby both diocesan and national Church needs are included in one missionary budget apportioned among the parishes. Here again, in spite of a "partnership principle" spelled out in canon law, there was a tendency for the diocese to cut its national Church giving if it could not raise enough for its own needs.

All these efforts to establish a direct relationship between the national Church

NEW PLEDGE CARD for the National Council of Churches has blue initial letter and b

As an act of gratitude for the many gifts which I have received from God I pledge \$_____ per week for the work of my Church in parish, diocese, nation, and world.
Optional: Of this amount \$_____ per week is for the parish
\$_____ per week is for the Church beyond the parish.

SIGNED _____

ADDRESS _____

DATE _____

This pledge is on a weekly basis, but payment may be made as arranged with treasurer. This pledge may be changed or cancelled upon notice to the treasurer.

and the giver could only be carried out through the men and women engaged in diocesan and parochial administration. Frequent were the exhortations for more enthusiasm in presenting the missionary cause. Common were the warnings that all missionary money collected was a trust for missionary use and must not be dipped into by the parish vestry nor unfairly divided by the diocesan authorities.

The decision of the National Council to stop seeking contributions specifically dedicated to missions thus represents a substantial change in the philosophy and organization of Church giving — a change based undoubtedly on the changed financial circumstances of the Church and nation today. Now, instead of being warned not to tamper with missionary money, the vestry is the body that is asked to pay the missionary quota out of general parish receipts.

Will the new system work? One answer is that it has been working for a long while in many parishes. It is obvious, however, that a future depression might change the picture. It is also clear that the concept of "tithing," whether in terms of the biblical 10% or in terms of a "modern tithe" at a lower percentage has become the key concept in present-day Church giving. The question is not "what is the money for?" nor "how much does the Church need?" but "what is my share?"

Change Is Favored

Church opinion in general has seemed to favor the change, although there are some who question the wisdom of deemphasizing the idea that every layman has a specific missionary obligation. Here are some comments from a variety of sources:

Mrs. Edith Kinsolving, LIVING CHURCH correspondent for Arizona, reported that the "consensus of opinion favored the innovation of the new form 1956 pledge cards." In Mississippi the correspondent, the Rev. Richard A. Park, responded: "The diocese of Mississippi has promoted and generally used such

a unified pledge for many years — 10 t knowledge — and is heartily in favor of a change. . . . The new form of p cards is an answer to our needs."

"Fully two-thirds of the congregation the diocese of Georgia will use the new s pledge card in the fall," stated the Rev. t Madson, correspondent. He continued: l as much as the diocese has been making g progress in putting the missions quota a head of the parish budget, to be paid i larly like any other regular item, mak single pledge for the whole Church's g ram — local, diocesan, world-wide — ap to be the sensible thing to do."

From Idaho comes diverse opinion. i Very Rev. Marcus Hitchcock, dean c Michael's Cathedral in Boise, comments personally like the new type cards and b in the long run it will prove more accep among the laity than the old type. . . . work of the Church [in Idaho] is of a sionary nature, and I have found tha red side card has been frowned upon f for years, as we use only a one-pocket t ing envelope." But Dr. Joseph Mar president of the Idaho Layman's Associ says: "I honestly feel that the old typ envelope is much more practical for the Church and especially the missions. However, in larger parishes, we have to use the single envelope during the two or three years with the understand of the entire parish that we are wor toward a fundamental principle of p tionate giving and tithing. . . ."

Chicago Diocese to Use Card

In the diocese of Chicago the decision been made to use the new cards. In word of John Diggs, Department of P tion chairman: "Although the diocese of cago is using the new pledge cards, w hoping that the emphasis on the s pledge will not encourage neglect of m in the thinking of our people. We rec that the single pledge to the work o whole Church is the goal, but we are sure that many of our people have yet to accept this concept. In the meantime two-sided envelope serves to guard ag parochialism."

South Carolina correspondent, the DeWolf Perry, states the opinion that "definitely, though not unanimous, in

continuing: "Several parishes have taken their own action and it is noted that the new pledge card will be used by still more parishes."

Rev. Leslie Lang, rector of St. Peter's Church in Westchester, N. Y., agrees with the people behind the change but feels that three blank spaces in which amounts of money are to be inserted will prove to be confusing to most people." He adds that the word 'optional' is likely to hinder, rather than help, to obtain pledges. He concluded the old pledge card "for practical purposes is clearer, more definite, and likely to be more productive of the amount needed to not exceed the parish quota."

Rev. Donald MacAdie, rector of St. John's Church, Passaic, N. J., had "only one thing to make: when I took a good look at it I decided that we would print our own card at St. John's."

Rev. Frank Stark of Newark said that the decision as to which kind of pledge card is to be used should be left up to the individual parish, but that each parish that wants to use the divided card should be able to do so. According to F. Bruce Bernhard, chairman of the Department of Promotion in the Diocese of Newark, the unanimous opinion expressed at a Department meeting which Rev. Stark attended, was that it would be inadvisable to make only the new card available.

A sampling of opinion from the diocese of New York disclosed such comments as "We

have advocated a single-pledge card for years and do not see that the new National Council card is any great advantage," from the Rev. Gordon S. Price, chairman, department of Christian Stewardship; and "Our parish uses our own pledge cards with three categories—parish, missions, building fund. We feel the total amount pledged will be greater if there is more than one program included," stated Elzey M. Roberts, Jr., chairman, Department of Promotion.

A qualifying statement on the value of the new pledge card came from Clifford P. Morehouse, vice president of Morehouse-Gorham Co., Inc., who sees both an advantage and disadvantage in the new system. "The advantage is that it gives blanket authorization to the vestry, if no money is designated for the Church beyond the parish, to vote parish funds for that purpose," he stated, adding: "The disadvantage is that it minimizes the challenge to the individual to make a pledge for the Church in the diocese, nation, and the world. The old card, with its definite provision for a double pledge, brought this more forcibly to the attention of the pledger."

Mr. Morehouse concluded that "Giving to the work of the whole Church is the duty of every Christian and should not be presented as an 'optional extra.'"

the uniting Churches will from the inauguration of the union be recognised as equally ministers of the united Church without distinction or difference." (P. 69).

"2. The historic episcopate is retained in the CSI because it has proved itself to be of great value for the enrichment of life of the Church.

"3. Neither its original acceptance nor its retention depends upon the acceptance of any doctrine of Apostolic Succession, in the sense that one particular form of the ministry is the sole and essential channel for the transmission of the grace needed for the exercise of the ministry in the Church of God.

"4. The Constitution states: 'In making this provision for episcopal ordination and consecration, the Church of South India declares that it is its intention and determination in this manner to secure the unification of its ministry, but that this does not involve any judgment upon the validity or regularity of any other form of the ministry, and the fact that other Churches do not follow the rule of episcopal ordination will not in itself preclude it from holding relations of communion and fellowship with them.' (II.12) The seriousness with which the CSI regards this provision is shown by the fact that it has received a number of ministers from non-episcopal Churches into its ministry without any reordination: that this has been done not only for ministers from the parent Churches but for those from other non-episcopal Churches with which it enjoys fellowship; and that it has, though pressed by the Anglican Churches to reconsider its relation to non-episcopal parent Churches, firmly refused to do so.

"5. In any future union it would certainly be the policy of CSI to follow the same line of acceptance of all ministers of the uniting Churches as 'equally and without distinction or difference ministers of the united Church' without any suggestion of reordination and to maintain the same full communion and fellowship with all the parent Churches however organised.

"6. Yet, in any wider union, the CSI would wish that it, no less than the other uniting Churches, should be able to bring into the life of the united Church all the riches of its own life and inheritance. This would include its ministry through which it finds itself linked with the Churches of the past centuries to which it is historically joined in a rich continuity.

"7. 'No Scheme of Union can succeed unless it is plain that what is aimed at is a genuine continuance, within the wider fellowship, of the whole inheritance of the separate ministers mutually enriched, and not the extinction of non-episcopal ministries in order that they may be replaced by an episcopal ministry which itself remains essentially what it was before' (Report of the Theological Commission, Synod Minutes 1954, page 147). This would be no less applicable if the ministry which it desired to extinguish were the episcopal one which we in CSI now enjoy and value.

"8. To abandon this would involve the surrender of one of the aims of its present unity, as expressed in the Constitution: 'The Church of South India desires to be permanently in full communion and fellowship with all the Churches with which its constituent groups have had such communion and fellowship' (II.14).

"9. Wider union would result not in a new

I Delegation Returns to Manila Complete Report on Their Findings

By CLIFFORD P. MOREHOUSE*

The delegation to the Church of South India left Calcutta September 21st and proceeded by air to Manila, where we have been engaged for the past five days in preparing our report to the Commission on Ecumenical Relations. This task has now been completed, and three members — Rev. P. Lichtenberger, the Rev. John V. Binsted, and the Rev. Gardiner M. Day — left this morning by air for Tokyo, en route to the United States. I shall follow them in a few days, but expect to visit our mission in Okinawa, and the KEEP project in Japan, en route.

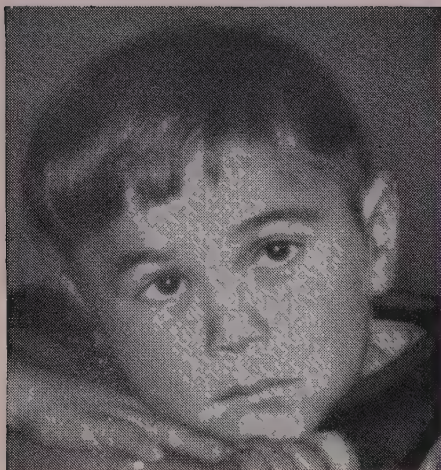
We have been greatly saddened by the death of Bishop Binsted, our initial chairman. Because this made it impossible for him to accompany us to South India, or to participate in the drafting of our report, Bishop Binsted resigned as chairman of the delegation, and the Presiding Bishop appointed Bishop Lichtenberger as our chairman.

On September 26th Bishop Binsted underwent an operation at St. Luke's Hospital in Manila. Initial reports are encouraging, but it is too early to say what the prospects are for his full recovery.

This is the last in a series of on-the-spot news items from Mr. Morehouse reporting the travels of our delegation to India, with particular emphasis on the Church of South India.

One of the last tasks of the delegation before leaving South India was a conference at Madras with leaders of several Lutheran bodies which have been holding conversations with the CSI, looking toward unity. As previously reported [L. C., August 12th] these conversations reached a virtual deadlock last spring on the question of the importance of the Historic Episcopate. In this connection the 11-point statement by the CSI bishops participating in the conference at Bangalore April 18th and 19th, ought to be read in full, and not simply in the abridged form in which it has heretofore been quoted. Paragraph 11 has been most quoted, as it seems to serve as a summary. Perhaps the earlier paragraphs are equally important, however, since they show how far the CSI was prepared to go in laying this question open to discussion, and suggests the possibility that this question of a ministry not fully episcopally ordained may continue to be a troublesome question even after the 30-year period:

"1. The CSI accepted the historic episcopate as the gift of one of the uniting Churches, offered as its contribution to the life of the United Church. Along with that offer went the acceptance by all the uniting Churches of what each had to offer, as is expressed by the words in the Basis of Union: 'In His spirit of love, all the ministers of



"My daddy wants to keep me"

Motherless little Klaus — so sad-eyed and pensive — has known much misery since his family was forced to flee East Germany with only the clothes on their backs. After months of weary wandering, they found refuge in a West German village. Then his mother died.

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You can help Klaus or another needy child through the Child Sponsoring Plan of **Save the Children Federation**. By undertaking a sponsorship, you will provide funds to purchase food, warm clothing, bedding, school supplies—and other necessities—for "your" child in West Germany, or in Finland, France, Greece, Italy or Korea. The cost is only \$120 a year, just \$10 a month. Full information about the child you sponsor and a photograph will be sent to you. You may correspond with "your" child and his family, so that your generous material aid becomes part of a larger gift of understanding and friendship.

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Church but in less inadequate manifestation of the one Holy Catholic and Apostolic Church, which is Christ's body and we believe that the form of the ministry should reflect this.

"10. We do not believe that Christ's presence can be guaranteed by any corporate continuity but we do believe that corporate continuity is the proper fruit of Christ's presence.

"11. In answer to the questions above we have felt bound to indicate the reasons which make it seem to us most unlikely that we shall be led to abandon the historic episcopate. Certainly in entering into negotiations for wider union the CSI would not refuse to discuss with the utmost frankness and to listen to all that the other Churches might desire to say about the theology of the ministry as well as about its practical organization, and this would obviously include the fullest discussion of episcopacy. We dare not lay down beforehand where the Holy Spirit will guide us to go and we must be ready and willing to follow where He leads. But in the light of our experience we earnestly commend to our Lutheran brethren the gift which we have received and which we have come increasingly to value."

This was the statement that the Lutherans found too rigid, and that caused a virtual stalemate in the conversations. In a pamphlet by the Rev. W. Hellinger, convener of the Lutheran group, the Lutherans assert:

"The CSI tries to house two opposites—rigid doctrine of the ancient succession as the unifying ministry and a call to other denominations for continued existence in a united Church. This attitude cannot be maintained permanently and is possible only because the CSI understands her union as vicarious, nourishing the hope that the union of the parent Churches will follow in due course."

They concluded, "As so far the discussion with the CSI on the nature of the Church failed to lead to an agreement we have to point out clearly what caused the failure. The CSI, having made its decisions regarding the form of the ministry, is no longer in a position to discuss in right earnest the possibility of a modification. The only way to agree would have been that the Lutherans accept the form of the ministry of the CSI as it is. That was asking too much."

On that unhappy note, these formerly hopeful conversations seem to have come to an end.

The delegation flew from Madras to Calcutta, where we were cordially received by the Most Rev. Arabindo N. Mukerjee, Metropolitan of the Anglican Church of India, Pakistan, Burma, and Ceylon. We also visited Bishop's College, where we were entertained by the acting principal, Canon Emani Sambayya. This college is important because it trains many of the ordinands for both the Anglican Church and the ex-Anglican diocese of the Church of South India, thus continuing a close bond between the two Churches.

Our mission has been a strenuous one — often exhausting, if not exhaustive. But

we feel that we have seen a real cross-section of the life and work of the Church of South India, and that we have a glimpse of its strengths and its weaknesses which we shall try to present objectively in the unanimous report that we will present to the Commission on Ecumenical Relations, and through it to the wider Church.

Committee Seeks Suggestions On Form of Holy Matrimony

A study on the Form of Solemnization of Matrimony in the Book of Common Prayer will be made at a series of hearings sponsored by General Convention's Joint Commission on Holy Matrimony. Hearings will be held so that a report on study on the canonical provisions relating to Holy Matrimony may be presented to the Commission at the General Convention of 1958.

Members of the Commission who will attend the next meetings of the province to hear the viewpoints and suggestions of those who may be interested in its task are: Bishop Lawrence of Western Massachusetts, Dean Esquirol of Christ Church Cathedral, Connecticut, the Rev. Theodore P. Ferris of Massachusetts, the Rev. Gregory Mabry and Mrs. William Hannah of Long Island, Dr. John Denney of Harrisburg, Bishop Carruthers of South Carolina, the Rev. Doctor Henning of Tennessee, Bishop Kieffer of Indianapolis, Andrew Dilworth of West Texas, Bishop Bayne of Olyria, and Mrs. F. King Verleger of California.

Disciples Convention Votes To Change Denomination's Name

Delegates to the annual Assembly of the Disciples of Christ, held in Des Moines, Iowa, of the International Convention of Disciples of Christ voted to change the denomination's name to the International Convention of Christian Churches.

A resolution they adopted requested the officers and the board of the Convention to effect the name-change "as soon as possible." Most directly affected by the action will be the denomination's headquarters in Indianapolis, Ind.

Clergy from Many Countries Attend Canterbury Course

"One morning the Celebrant for the Eucharist was a priest from Calcutta. On another morning the Epistle was read in Cantonese, the Gospel in Malay (one of the South Indian languages). Everyone said the creed in his own tongue." This was the way the Very Rev. John N. Peabody, dean of the Cathedral of Incarnation, Baltimore, described courses offered last summer at St. Augustine's College, Canterbury, England.

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these courses, which he attended with 94 other clergymen and their representing 70 dioceses ranging from Rupertsland in Canada to Singapore from California to Japan, is in bri together for fellowship, worship and Churchpeople from many different tions and nations. Each morning, Dean Peabody, the Holy Eucharis celebrated according to the liturgy customs of the Church to which the brant belonged. These might be Church of Ireland, or Japan or India or American or South Africa one of a dozen more.

"An unforgettable experience," Dean Peabody, "was a celebration was held outdoors on a beautiful morning in the ancient ruins of St. A tine's Abbey. Nearby is Canterbury dral, rich in tradition, the Mother C of the Anglican Communion, where tian worship has continued for over years. From the worship alone o deeply impressed by the historic re our common Christian heritage i Anglican Communion."

Two Women Appointed to Advisory Group on Comic Books

Two women, Mrs. Guy P. Trulock and Mrs. Jesse Bader, have taken over jobs of Comics Code Administration. Chairman of the National Advisory Committee on Comic Books, respectively, women have been active in civil Church organizations.

Mrs. Trulock is a former president of the New York City Federation of Women's Clubs and holds offices and directorships in many civic and community organizations, including that of vice president of the Women's Press Club. Mrs. Bader is the president of the Manhattan Council of Church Women, is the national president of the Protestant Motion Picture Association, and is an officer and member of many other religious and public organizations. She has been particularly active in the religious aspects of communications media.

John L. Goldwater, president of the Comics Magazine Association of America, said that the decision by the board of directors to select a woman as code administrator and to obtain the participation of women leaders throughout the country was further reassurance to the mothers of American children that comic books were being circulated and read in every home out of fear of criticism.

He said that the extensive experience of Mrs. Trulock and Mrs. Bader in women's organizations throughout the country will equip them to translate a woman's viewpoint into the content of the industry's publications, and that a broader base given to the industry's Authority would strengthen its administration.

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Church of Canada Ceases to Aid Chinese Anglicans

The last link between the Anglican Church of Canada and its missionary diocese of Honan, China, was severed at the annual meeting at Kingston, Ontario, of the Church's executive council. The delegates voted to liquidate the \$23,000 Honan reserve fund and use the money elsewhere.

The action was taken after Bishop H. D. Martin of Saskatchewan told of his meeting with Bishop K. H. Ting of the Holy Catholic Church in China at the recent sessions of the World Council of Churches' Central Committee in Hungary.

"He told me," said Bishop Martin, "that the Church in China was self-supporting, propagating, and self-governing now it will not take any money from the West. We should use the Honan reserve and not hold it in the bank."

The Canadian Church has been virtually cut off from Honan since the Communists seized power.

[RNS]

Canon Means' Appointment the First of Its Kind

The appointment of the Rev. Donald Means as Protestant Chaplain to American Servicemen in the Far East [L. C., December 23d] is the first arrangement of its kind. The appointment was made at the request of the Joint Committee on Ministry to Service Personnel in the Far East of the National Council of Churches. It was approved by Bishop Hall, Anglican Bishop of Hong Kong, to whom Canon Means will be directly responsible. Canon Means will serve American Navy personnel on leave through servicemen's guides. He will receive his salary and support from the Overseas Department of the Church's National Council.

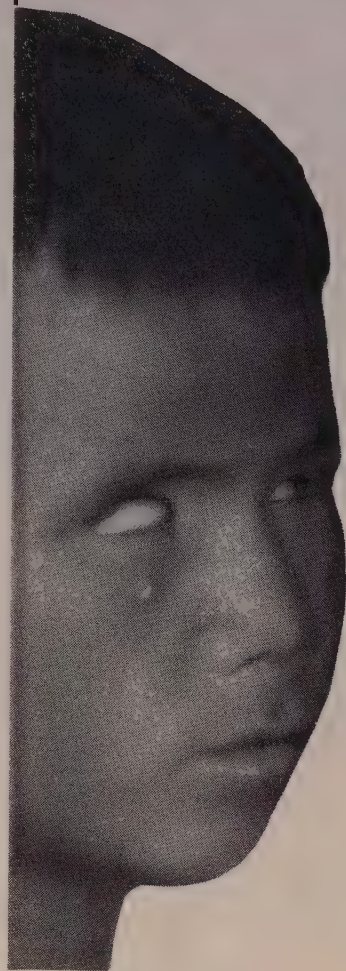
Canon Means will still be canonically connected with the diocese of Harrisburg, whose cathedral he is an honorary canon. Before his new appointment he was pastor of St. Luke's Church, Altoona, Pa.

Los Angeles Clergymen Hear Lectures on Nature of the Church

The nature of the Church in relation to Christ, the destiny of man, parochial, social, and prophetic work, and the modern Church movement, was the topic of a series of lectures delivered by the Rev. J. V. Langmead Casserley, professor of systematic theology at General Theological Seminary. Dr. Casserley spoke at the annual fall clergy conference of the diocese of Los Angeles.

Bishop Bloy of Los Angeles delivered the closing address at the conference. Also scheduled in the scheduled events was an evening house at Mount Calvary Monastery and St. Mary's Retreat House. Holy communion was celebrated at All Saints' Church, Montecito.

Who will stop his tears?



ON a dirty city street, BLIND, ALONE and HELPLESS, clad only in ragged shirt and his torn little trousers, a hungry boy with nobody's love might be expected to have tears. If you could see him it would make your heart ache to dry his wet face, comfort him and calm his fears of tomorrow.

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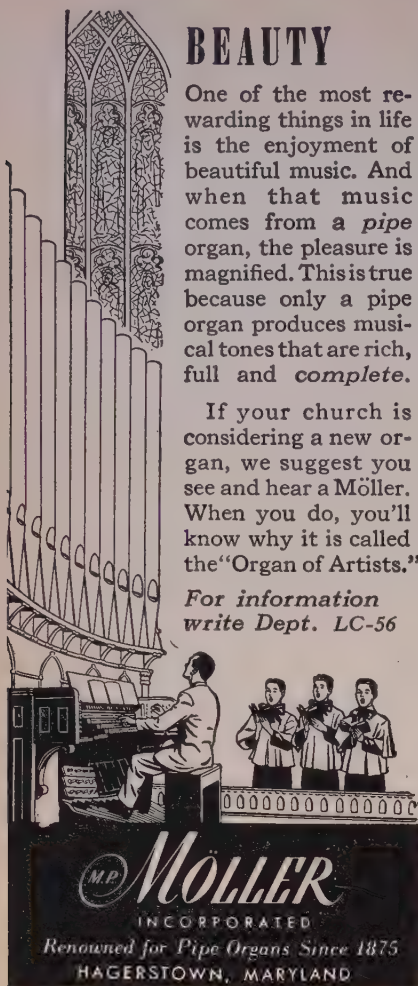
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MAN POWER

A column for laymen

By L. H. Bristol,

Advent Corporate Communion

It is not too early for men of your parish to begin planning for the Advent Corporate Communion, because that service — to mean all it can to the church — demands careful preparation.

Morton Nace, the live-wire director of Connecticut's department of Youth and Laymen's Work, suggests to all key men:

1. **Meet with your rector** and determine plans to promote the observance in your parish.
2. **See that every confirmed man and boy** in your parish receives an invitation by card and telephone to attend.
3. **Arrange, if possible,** a breakfast after the service and secure a layman to address the group.
4. **Make it a point to invite,** as guests of the men, all your boys' group, the parish, in particular your acolytes and other such organized groups.
5. **Promote father and son** attendance as a part of your observance.
6. **Secure and display** the Advent Corporate Communion posters, invitations, etc., from the Presiding Bishop's Committee on Laymen's Work, Fourth Ave., New York 10.

Last January Dr. Howard Harper in the *Laymen's Letter*, sent out by the Presiding Bishop's Committee, warned against an overemphasis on the Offering part of the Advent Corporate Communion.

"One diocese. . .," said he, "found clergy support lacking this year, attendance consequently off, because the laymen had been making the Offering appear to be the central element. No matter how excellent the objectives which money goes, money-raising is not the purpose of the Advent Corporate Communion."

In his report Dr. Harper listed some of the ways the Advent Offering is used: helping seminarians (Virginia); for diocesan missionary projects (Oregon); contributing toward the completion of the diocesan Conference Center (Southern Virginia); paying for newspaper advertising (Milwaukee); contributing toward the salary of a mission-at-large (North Dakota); etc. Perhaps the church in your area might like to devote a part of your offering to a specific gift. KEEP, the Brotherhood of St. Andrew's great experiment in Japan. (For information write KEEP, 2720 North Greenview Avenue, Chicago 14, Ill.)

The "Where-can-we-order-it" Department

In response to inquiries about the British guide for layreaders "Decorating and in Order," it is obtainable from the Central Readers' Board, Hope House, 45 Great Peter Street, Westminster, S. W. 1, London, England. (Cost: ca. 10s. plus postage.)

In response to inquiries about the wallet-size cards with "Helps for Laymen," these are obtainable (one cent apiece) from The Laymen's Movement for Christian World, 347 Madison Avenue, New York-17, New York.

What are laymen up to these days?

Reports from Pinopolis, South Carolina, tell of a special little card printed up for tourists, which laymen have distributed to restaurants, stores, and motels along nearby highways. On the face of the card are prayers for travelers for a safe journey; for forgiveness; for trust; and "for those we love." On the reverse side are the names and addresses of Episcopal churches in the area, with schedules of services listed.

Reports from St. John's Church, Ithaca, N. Y., tell of a "Parish Needs" column in the regular weekly bulletin. Sample needs: "about a bushel of gravel for the front of the Parish house," "Someone to build a bulletin board in the east-most classroom," etc. Specifically outlining these needs has not only helped jobs done more economically, but given more laymen a sense of participation.

At the Church of the Advent, Boston, Massachusetts, the Every Men's Canvass is being handled again this year by just one man, Parish Treasurer Allyn B. McIntire, a prominent advertising executive. He does not resort to stunts or "gimmicky mailings." Periodically, through the year he sends out informal, chatty reports, packed with anecdotes and specific illustrations where money is needed, where it goes, and how it gets there. This anecdotal treatment is proof that a treasurer's report need not be dull.

PEOPLE and places

Appointments Accepted

Rev. Nathaniel C. Acton, formerly rector of Andrew's Church, College Park, Md., will be of St. Paul's Church, Overbrook, Pa. Address: 6359 Lancaster Ave., Overbrook, Philadelphia 31.

Rev. Charles Bradshaw, of the diocese of will be headmaster of the new Episcopal school for boys, the Charles Wright School, will open in Tacoma, Wash., in 1957.

Rev. John Adams Bright, who was ordained in June, is now assistant at St. Mark's Church, Medford, Ore. Address: Box 566.

Rev. Pope F. Brock, Jr., formerly assistant of Thomas' Church, Garrison Forest, Owings, Md., is now assistant at Nativity Church, Croft, Md. Address: 6415 Blenheim Ave., Baltimore 12, Md.

Rev. Jere Bunting, Jr., who was ordained in June, is now serving Good Shepherd Church, Burke, Va.

Rev. Robert E. Clark, who was ordained to perpetual diaconate in June, is now assistant at Saints' Church, Portland, Ore. Address: 14 E. Wasco St., Portland 13.

Rev. John Parker Coleman, formerly rector of Timothy's Church, Washington, is now rector of Church of the Redeemer, Fairway Hills, address: 5998 Benalder Rd. N.W., Washington.

Rev. Horace Albion Ferrell, formerly vicar of Pension Chapel, West Chester, Pa., and vicar of Cyril's Chapel, West Chester, is now chaplain of Episcopal Church students at Howard University, Washington. Address: c/o Canterbury House, First St. N.W., Washington 1.

Rev. Walter G. Fields, formerly chaplain and director of Episcopal Community Service, Texas, is now vicar of St. Andrew's Mission, Farmer's Branch, Texas. Address: 12802 Oak, Dallas 34.

Rev. Frederick James Hanna, who was ordained in July, is now in charge of the Church of the Redemption, Baltimore, Md. Address: 1407 Park Terr., Baltimore 30, Md.

Rev. Davis C. Herron, formerly associate of St. James' Church, Texarkana, Texas, is vicar of St. Mark's Church, Mount Pleasant, and headmaster of the church's day school.

Rev. Philip E. Jerauld, formerly assistant at All Saints' Church, Anchorage, Alaska, is vicar of St. Mary's Church, Anchorage. He will also do work at the hospital. Address: 2607 Lovejoy, Anchorage.

Rev. Ralph H. Kimball, formerly rector of Church of the Good Shepherd, Columbia, S. C., is rector of St. Andrew's Church, New Orleans. Address: 8017 Zimple St., New Orleans 18.

Rev. Ralph Kreuger, who has been on the staff of the Episcopal City Mission, New York, is in charge of St. Margaret's Church, the New York.

Rev. Thomas M. Magruder, Jr., formerly a member of the Church Divinity School of the Holy Cross, is now vicar of St. Anne's Mission, McLean, Nev.

Rev. J. Irwin McKinney, formerly rector of St. John's Church, Louisville, Ky., is now rector of St. Luke's Church, Tacoma, Wash.

Rev. Luther D. Miller, Jr., formerly assistant at All Saints' Church, Frederick, Md., is now of St. James' Parish, Herring Creek, Md., address at Lothian, Md.

Rev. Richard R. Over, formerly chaplain and athletic director at Brent School, Baguio, Philippines, is now acting priest in charge of St. Mission, La Trinidad, Philippines, and outstations, during the furlough of the Rev. Charles R. Matlock, Jr. Fr. Over's address: Baguio, Mountain Province, Philippines.

Rev. Nathaniel E. Parker, Jr., who was ordained in June, is now chaplain to the diocese of Georgia. He spent the summer as assistant manager of Camp Mikell, an institution of the diocese of Atlanta. Address at 620 Waddell St. 2, or at Emmanuel Church, Athens, Ga.

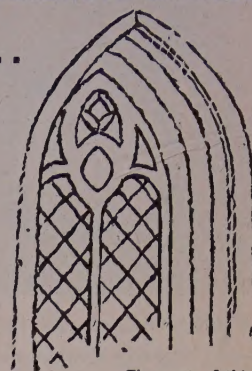
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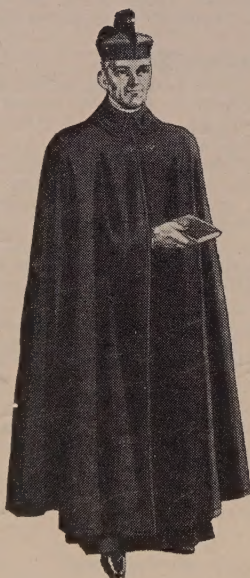
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of Canterbury House, Nashville, Tenn., is now rector of St. Stephen's Church, Louisville, Ky.

The Rev. George L. Peabody, formerly assistant of Grace Church, Silver Spring, Md., is now secretary of the National Council's Laboratories on the Church and Group Life. Address: c/o Tucker House, Greenwich, Conn.

The Rev. Stanley B. Ports, who was ordained to perpetual diaconate in June, is now assistant of St. David's Church, Portland, Ore. Address: 3537 S.E. Seventieth Ave., Portland 6.

The Rev. James N. Purman, formerly rector of Christ Church, Richmond, Ky., is now vicar of the Church of the Resurrection, and the Chapel of the Holy Evangelists, Canton, Baltimore, Md. Address: 2900 E. Fayette St., Baltimore 24, Md.

The Rev. William R. Rees, who was ordained deacon in June, is now curate of St. Mary's Church, Eugene, Ore. Address: 166 E. Thirteenth Ave.

The Rev. E. Albert Rich, formerly rector of St. James' Church, Bedford, Pa., is now rector of St. John's Church, Howard County, Md. Address: St. John's Rectory, Ellicott City, Md.

The Rev. Francis B. Shaner, who has been rector of St. Thomas' Church, Sioux City, Iowa, for 25 years, will on October 16th become rector of Grace Church, Huntington Station, L. I., N. Y. He will also be on the staff of the new Long Island School of Religion. (The Rev. Mr. Shaner is married to Bishop DeWolfe's sister, incidentally.) Address: 22 Meadowbrook Dr., Huntington Station.

The Rev. Edward W. Stiess, formerly rector of All Faith Parish, Charlotte Hall, Md., and chaplain of Charlotte Hall Military Academy, is now assistant rector of Grace Church, Woodside Parish, Silver Spring, Md.

The Rev. Harold E. Taylor, formerly director of Lasell House, Whitinsville, Mass., is now associate rector of St. Francis' in the Fields, Louisville, Ky.

The Rev. Arthur H. Underwood, formerly vicar of St. John's Chapel, Charlotte, Mich., and St. Matthias' Chapel, Eaton Rapids, is now rector of St. Timothy's Church, Washington. Address: 2125 Thirty-Second Pl. S. E., Washington 20.

The Rev. Lester L. Westling, who formerly was curate of St. Peter's Church, Redwood City, Calif., is now vicar of the Church of the Good Shepherd, 1823 Ninth St., Berkeley 10, Calif.

The Rev. Douglas E. Wolfe, formerly curate of Trinity Church, Portsmouth, Va., is now rector of St. Thomas-in-the-Fields, Allison Park, Pa. Address: 138 Birchwood Lane, R. D. 3, Allison Park.

Resignations

The Rt. Rev. Dr. Lloyd R. Craighill, retired Missionary Bishop of Anking, has now retired as rector of St. James' Parish, Lothian, Md. Address: 619 Marshall St., Lexington, Va.

The Rev. John B. Arthur has retired as minister in charge of Christ Church, Geneva, Ohio, St. Anne's-in-the-Field, and St. Michael's, Unionville. Address: 745 Eastwood St., Geneva, Ohio.

The Rev. George J. G. Kromer, rector of the Church of the Guardian Angel, Baltimore, Md., has retired after more than 56 years of service. Address: 2523 Maryland Ave., Baltimore 18.

The Rev. Dr. Guy C. Meneffe will retire on December 31st as vicar of St. Helen's Church, Wadena, Minn., St. Alban's, Staples, and Emmanuel Church, Eagle Bend.

The Rev. Frederick F. Meyer, rector of Grace Memorial Church, Darlington, Md., will retire from the active ministry on November 1st. Address: RFD, Camden, N. Y.

The Rev. F. Alan Parsons has retired as rector of St. John's Church, Howard County (Ellicott City), Md.

Changes of Address

St. James' Church, Centerville, Calif., is now St. James' Church, Fremont, Calif., as the result of a change in the name of the postoffice. (Mail for the rector, the Rev. Arthur Freeman, should also be sent to Fremont at Box 457.)

The address of the Sheaf, periodical of the district of North Dakota, has changed from Ninth St. in Fargo to 809 Eighth Ave. S., Fargo.

The Rt. Rev. Dr. Frederic C. Lawrence, formerly rector of St. Paul's Church, Brookline, Mass., now Suffragan of Massachusetts, formerly addressed at 130 Aspinwall Ave., Brookline, may now be addressed at 44 Amory St., Brookline 46.

The Rev. William L. Blaker, who retired from the active priesthood on September 1st, is now living at 1368 S.E. Overlook, Roseburg, Ore.

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Rev. Francis Boatwright, formerly addressed in Portuguese East Africa, may now be addressed at 28, Bremersdorp, Swaziland, South Africa.

Rev. Frederick J. Drew, retired priest of the diocese of Northern Michigan, formerly addressed in Grand Haven, Mich., may now be addressed at RFD 1, Box 73 G, Nunica, Mich.

Rev. Raymond A. Gill, OHC, who has been on furlough from the Holy Cross Liberian diocese since February, left the United States for London October 4th. Address: Holy Cross Mission, Lahun, Sierra Leone.

Rev. Stephen Moccasin, formerly addressed in Pine, S. D., may now be addressed at Pine Episcopal Mission, Pine Ridge, S. D.

Rev. Wallace M. Pennepacker, rector of St. John's Church, Memphis, Tenn., should be addressed at St. Augustine's College, Canterbury, England, until June 1st. He will be a priest thereafter.

Rev. James R. Peters, vicar of St. Alban's in Wichita, Kan., has moved from E. Elm St. N. Ia. A house has been rented which is closer to the church.

Rev. John H. Rosebaugh, rector emeritus of the Church of the Atonement, Tenafly, N. J., formerly addressed in West Barnstable, Mass., may now be addressed at 1101 Indiana St., Lawrence, Mass.

Laymen

Miss Mary Kimball Ahrens, who has been a member of the staff of the diocese of Ohio since 1919, died in September. She has been succeeded by Miss Martha E. Blouch.

Rev. James W. England, Jr., a former Baptist minister now preparing for ordination in the Episcopal Church, is now assistant at St. Matthew's Church, Pacific Palisades, Calif. Mr. England will continue to reside at 17726 Castellamare, Pacific Palisades. He and Mrs. England have been married.

Ordinations

Priests

By Bishop Burroughs: The Rev. Dr. Leonard Anderson, on September 15th, at St. John's Church, Oberlin, Ohio; presenter, the Rev. Dr. Cracken; preacher, the Rev. B. W. Dennison. The ordinand is on the faculty of Oberlin College.

By Bishop Burroughs: The Rev. William D. Smith, on September 16th, at Christ Church, Cincinnati, Ohio; presenter, the Rev. Maxwell; preacher, Canon David Loegler. The ordinand is on the faculty of Oberlin College.

ordinand is on the staff of the Cleveland Church Chaplaincy Service. Address: 2241 Prospect Ave., Cleveland 15.

Rochester — By Bishop Stark: The Rev. John Henry Parry, on September 22d, at St. John's Church, Honeoye Falls, N. Y., where he will be rector; presenter, the Rev. H. M. Rogers; preacher, the Rev. W. E. Muir. The ordinand was formerly professor of English at the State Teachers' College, Geneseo, N. Y.

Ordinations

Deacons

Minnesota — By Bishop Keeler: Bradbury N. Robinson, Jr., on September 9th, at St. Luke's Church, Minneapolis, where he will assist the Rev. Bradford Hastings. The Minneapolis papers gave this service rather more publicity than usual because the new deacon is well known as a former football, baseball, and basketball star of the University of Minnesota. He was also an officer in World War II.

Directors of Religious Education

Four churches in the diocese of Delaware have recently named directors of religious education:

Mrs. Festus Foster, formerly of Washington, to serve Trinity Church, Wilmington.

Miss Joan Riley, formerly director of religious education at St. Luke's Mission, Bethesda, Md., to serve St. Andrew's, Wilmington.

Miss Polly Telford, formerly director of religious education for the diocese of South Florida, to serve Christ Church, Greenville, Del.

Mrs. Charles M. Priebe, wife of the rector of St. James' Church, Newport, Del., to be full-time director of religious education for that church. She is a former schoolteacher.

Postulants

Three residents of Brent House, Episcopal Church center for overseas students at the University of Chicago, recently became postulants in the diocese of Chicago, according to the director of Brent House, the Rev. Dr. William H. Baar. The new postulants are Richard Allin, David Horsman, and John Dreibelbis. David and John will enter Seabury-Western this fall; Richard will do a tour of army duty before undertaking theological studies in England.

Other University of Chicago students to become postulants in the course of the year were Deane Bennett and Andrew Bro. One Japanese, Paul Hiyama, is now at Seabury-Western.

For two years in a row the presidents of the U. of C. Canterbury group became postulants: William Deutsch is now at Seabury-Western and Robert Demery at VTS. Other Canterbury people are Gerald Humphrey, now at ETS, and Arthur Green, Seabury-Western. Of all of these men only one was reared as an Episcopalian, according to Chaplain Baar.

Other Changes

As the result of balloting by members of the American Church Union, the following have been elected to the council, the secondary governing body of the ACU: Clerical, W. T. Brown, A. A. Chambers, S. S. Clayton, J. M. Duncan, T. W. Ewald, S. W. Hale, O. R. Littleford, V. A. Peterson, Douglas Stuart, E. W. Veal; lay, Clifford Badger, R. R. Brown, H. L. Delatour, H. N. Fairchild, Mrs. A. E. Faro, Lieut. Gen. J. C. Lee, Rear Adm. A. R. McLean, Jr., Miss Mary Moore, Billy Nalle, John Wild.

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October

14. Holy Trinity, Alhambra, Calif.; St. Martin's, Brooklyn, N. Y.
15. St. Paul's, Washington, D. C.
16. Grace Church, Sheboygan, Wis.
17. St. Paul's, Albany, Ga.; St. James', West Somerville, Mass.
18. St. John's, Brooklyn, N. Y.; St. Luke's, Kalamazoo, Mich.; Holy Trinity, Manistee, Mich.; The Rev. Frazer N. Cox, Greensboro, N. C.
20. Christ Church, Ontario, Calif.

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Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
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C Sat 5-6:30

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& HD 9; C Fri & Sat 4:30-5:30

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Sun 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
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10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

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Rev. W. W. S. Hohenschild, r
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10:30

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Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN 139 West 46th Street
Rev. Grieg Taber, D.D.

Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30; Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10



NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & W
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, 5
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays:
(Thurs also at 7:30) 12:05 ex Sat; Prayer &
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Hudson
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30;
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Hudson
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

KEY—Light face type denotes AM, black
PM; add, address; anno, announced;
appointment; B, Benediction; C, Confession;
Cho, Choral; Ch S, Church School; c, cura
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instru
tions; Int, Intercessions; Lit, Litany; M, Ma
tins; MP, Morning Prayer; r, rector; r-
rector-emeritus; Ser, Sermon; Sol, Solemn
Stations; V, Vespers; v, vicar; YPF, Y
People's Fellowship.